

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVII, NO. 46

KINGDOM BRIEFS

Pastor W. G. Mahaffey, formerly of Brooksville, has resigned at Lexington, Ky.

Rev. J. P. Jacobs becomes secretary of the newly constituted Executive Board of Missouri Baptists.

Our exiled Mississippian, L. D. Posey, has accepted the care of the church at Winnfield, La. Another A. R. Bond becomes pastor at Franklin, Tenn.

If Cincinnati (spell it with an S) were left out, the State of Ohio would have voted dry. Seventy-four of the eighty-eight counties voted for State-wide prohibition.

The Pennsylvania Baptist Convention passed a resolution commending woman's suffrage. But then the Baptists did not seem to be in a majority when the election came on.

A. E. Jennings "came back" to the pleasure of his friends and proved himself the same successful advocate of a good cause. He can make a hospital or orphanage or most anything go.

Richmond College (Baptist), in Virginia, reports buildings and grounds worth \$1,200,000, and they are striving for a five-million-dollar endowment. We hope they will get it all—and more.

The convention rejoiced to hear the report of Secretary Lawrence that the year closed with a balance of fifteen cents in the treasury. Since the books closed on November first, there have been received about \$400 for State missions.

Louis loses one of its best members to Liberty. Dr. G. W. Land has been deacon and Sunday School superintendent and leader in every good work. The brethren in his new home need not hesitate to put him straightway into service.

Two invitations came to the convention for next year—one from Natchez and the other from Columbus. Both of them presented very persuasive appeals and inducements. The convention would have been glad to go to either place, but unfortunately could go to only one. The decision was made in favor of Columbus. The First church at Columbus has a splendid building for the purpose and the city itself is a delightful place for such a meeting. Everybody will be glad to go and there will doubtless be a record-breaking attendance.

A good customer of The Baptist Record writes: "I am enclosing 75 cents for the four books you are offering in The Record: 'Pastor's Leadership of Sunday School Forces,' by Schauffler, 50c; 'The Pastor and the Sunday School,' by Hatcher, 50c; 'The Twentieth Century Sunday School,' by Greene, 50c; and 'Health Expression and Personal Magnetism,' by Booth Lowrey, \$1. The total value of these books is \$2.50. The offer is such an exceptional one that I jumped at it immediately as doubtless many others are doing." And so they are. Have you?

At the Maryland Convention, held in Baltimore, lunch and supper were served to the messengers at ten cents. This seems to be dividing the cost of entertaining. Every church in the State had a representative at the convention, except one church, in which a meeting was in progress.

The Daily Item, of New Orleans, publishes a statement showing that only two Southern States have a smaller percentage of illiteracy among white people than Mississippi. These are Oklahoma and Georgia. Another writer brings out the fact that in the South illiteracy has decreased fifty per cent in twenty years.

All shapes and sounds have something which is not of them:

A Spirit broods amid the grass;
Vague outline of the everlasting thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunset and the hills.

—Richard Realf.

Two of the most rapidly growing denominations in the world are the Mormons and the Seventh Day Adventists. They both believe in and practice tithing. "Them that honor me, I will honor." "Honor the Lord with thy substance and with the first fruits of thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine."

Since we boasted that we had more Baptists for our population than Texas or Virginia, both of whose papers had given their figures as one in eight and one in five, Dr. Holt, of Florida, calls for the figures. Our mission secretary gives the population of Mississippi as 2,000,000, white Baptists 160,000; colored Baptists 265,000. This would make one Baptist to a little less than four and one half of population, and we are still growing.

Joseph H. Choate tells of a characteristically witty remark by his former law partner, William M. Evarts. Mr. Evarts while Secretary of State in Washington, received a visit from Mr. Choate. They went up to Mr. Evart's office in an elevator which was packed with young men who wanted to get jobs in the diplomatic service, and Mr. Evarts, turning to Mr. Choate, observed, "Choate, this is the biggest collection for foreign missions I have ever seen taken up."—Watchman Examiner.

It is marvelous how the Woman's College at Hattiesburg has taken its place on the program of Baptists in Mississippi. You would think from the familiar and affectionate way in which it is spoken of in the convention that it had been for half a century in the hearts of the people. To see the equipment, the 250 students, and the work that is being done, a visitor is amazed to hear that the college is only three years old. One session of the convention was held in the large college auditorium, and some of the ladies' meetings.

Dr. J. T. Early, of the Seventh Street church, Memphis, accepts the call of the First Baptist church, Little Rock, Ark.

G. W. Gates resigns his work as missionary in Wilkinson county. He has done good service and his place will be hard to fill.

The Clarke College quartet and the Woman's College glee club contributed their share to the interest of the session Wednesday night.

The North Carolina brethren are discussing the Harvard plan of entertaining the Baptist State Convention, that is, furnishing guests with bed and breakfast only.

There must be some ground for the rumor of prosperity when the Woman's College can entertain the whole convention at a six-o'clock luncheon. These girls are great hosts. We'd like to board at their house.

Dr. Chas. E. Taylor, of Wake Forest, N. C., for many years one of the foremost educators in the South, died November 5. He left his intellectual and spiritual impress on many of the finest men of this generation.

Pearl River county gets the Model Agricultural High School or rather gets the appropriation from the General Education Board of New York for making theirs the model for such institutions in the State. This is an honor which bears out the good reputation which this school at Poplarville has hitherto sustained.

The editor and family feel deeply grateful for the interest and sympathy shown by friends at the convention at the time of the accident to his youngest son, which called them from the convention. He is glad to report that the prayers of these friends have been answered in the recovery of his son.

The General Association of Missouri Baptists changed its basis of representation from the financial to the numerical as it is in Mississippi. They are to have only one board which will have charge of all missions, education and philanthropy. It is to be known as the Executive Board, having thirty members, ten preachers, ten laymen and ten women. There will be one general superintendent and district secretaries as needed. The executive board has already met and gone to work. The Word and Way reports all the brethren shouting happy.

The origin of the word "bigot" is in doubt. There is an old tradition that the Saxons were compelled to allow the Norman conqueror to put his foot on their necks. One proud Saxon refused with the curt phrase, No, bi-got (by God); and so he was called by his enemies a "bigot." If to refuse dishonorable surrender of the person or the faith is to be a bigot, it is not so bad as it sounds. Better be called a bigot than be untrue to conscience and conviction of God's word. Many have been charged with bigotry for no greater offence than faithfulness to the commandments of Jesus.

Mississippi Baptist Convention and Pastors' Conference

Hattiesburg, Mississippi

BY MARTIN BALL

The Mississippi Baptist Convention and its auxiliary body, the Pastors' Conference, held sessions in the handsome commodious \$40,000 building of the First Baptist church, Hattiesburg, beginning Tuesday morning at 10 o'clock.

Since Monday afternoon every train has been unloading messengers and visitors. The committee on hospitality, led by Dr. John T. Christian, met every demand for entertainment.

The President, Rev. W. A. Jordan, being absent, the Pastor's Conference was called to order by Secretary Martin Ball, of Clarksdale, promptly at 10:00. Rev. George W. Riley led the music, singing "God Will Take Care of Thee."

Prayer was offered by Rev. J. T. Ellis, of Goodman. A portion of the Lord's prayer, John 17, was read. The conference elected Rev. A. T. Cinnamon, President, and Rev. C. T. Tew, Vice-President. Martin Ball, who has served as Secretary since the formation of this conference, was chosen Secretary.

A motion was made by Rev. W. H. Morgan that the time given to each speaker for the morning be limited to 20 minutes. This motion prevailed. Rev. Harry Leland Martin, of Indianola, moved that the President be requested to appoint a committee on program for next year, which he was requested to announce later.

"Building Up the Spiritual Life of the Church," was discussed by Revs. U. R. Stone, P. I. Lipsey and O. U. Harrington, of Wiggins.

Visiting brethren were recognized: Dr. J. F. Love, Missionary J. G. Christian, C. D. Graves and Dr. L. R. Scarborough, of Texas.

"The Mid-week Prayer Service." Rev. W. H. Morgan said nothing new had been said about this subject for the last 100 years. The mid-week service is a problem. What the origin of this meeting is has not been ascertained.

The purpose of the meeting is the development of the spiritual life of the church. Another purpose is to develop the home life of the church—a fraternal family feeling. The meeting must be just as informal as possible—entirely unconventional. This will get more to speak.

Dr. M. O. Patterson spoke to the subject. He told of his plan of conducting his prayer meeting. The fundamental purpose is prayer and praise. He has no theory. Always put the emphasis upon the prayer and praise.

"Adequately Financing of the Church." R. S. Gavin, of Corinth, discussed the subject. Every name of every individual member of the church must be on the pay roll. They must all pay. Every one of you.

They must all pay systematically. Every member must pay everything he owes to God. Every believer on Jesus Christ owes a tenth of his income. The right motives must always be back of the giving. Every festival held to get money for the church is a reflection. Put our praying in the same class with our praying.

"How Can the Pastor Discover, Enlist, Train and Use Men?"

A. A. Walker, of Water Valley: The question includes those outside as well as inside the church. The first trouble is we, as preachers, do not accept the responsibility of our leadership. The general of an army is a leader. Men are absolutely indispensable to God for carrying on His work in the world. The church of Jesus is in the midst of the most fearful crisis she has ever had. The church is the greatest agency for

good in the world. There is a crisis on now between the schools and the church.

A pastor ought to be first of all be a real man—not a "sissy." Men must see that we have an unselfish interest in them.

Dr. J. T. Henderson: Make the study of men next to the study of the Bible—the greatest study of man is men. Be able to diagnose men. Cultivate an acquaintance with men. Preachers should be good business men. Do not be presumptuous. Don't take too much liberties with men. He ought to be thoroughly sincere. Engage a man in his own home. Talk about things in which he is interested, and show him that he has powers that God ought to have.

A telegram from J. D. Franks, of Durant. Regrets he cannot be with us. God is giving a great revival, Ps. 6:7:1.

"Interesting Our Young People in the B. Y. P. U." The talk of M. C. Vick was thoughtful and inspirational. Prayer was offered by Harry Leland Martin for God's blessings upon the speaker and the revival that is in progress at Durant. The Conference adjourned with prayer by Dr. A. V. Rowe, of Winona.

In making announcements Dr. John T. Christian said that efforts had been made to make every one comfortable, and if any entanglements arise the committee was ready to straighten it out.

Tuesday Afternoon.

Song, "Come Thou Fount of Every Blessing." Prayer by R. S. Gavin, of Corinth. Song, "At the Cross." W. A. White, of Blue Mountain, conducted the devotions. Several prayers were offered by half dozen brethren. Quotations were made from the Scripture by many.

"The Pastor and a Wise Use of His Time." The pastor is both the minister of the Word and prayer. His text was Acts 6:4. Always have something good to say. Say that good thing well. The preacher is to blame if the people get sleepy or restless. The preacher should prepare for his pulpit. One good way is to read attractive sermons. Practice a sermon. Thinking through it. Practice. The more you have been through it the more inspiration will you have and more new thoughts will come to you. Give yourself to prayer. Administer the word in the homes. Pray for yourself, but be much in prayer for others.

On motion the Secretary send message of sympathy to C. C. Kepar, at Memphis, in the hospital, and response to the telegram to J. D. Franks at Durant.

Others spoke to the theme.

"Training Members for Personal Service," was discussed by J. L. Phelps, of Canton. We cannot serve God by proxy. Personal service. Paul asked, "What wilt thou have me to do?" Mary broke the alabaster box of ointment upon our Lord because she wanted to do something. A large proportion of God's people were not enlisted for the service of the Lord. There are people who cannot be enlisted in service for the Lord. Members of the church—but they need regeneration. God wants you not your money. When you go after the people's money before you get them you will fail. First give yourself. What people love they give their money to. You can't conscript folks into God's service.

G. S. Jenkins, of Ripley, spoke, first confessing his failure. To do personal work means not only teaching them repentance, but winning

them to Christ. Talking to a man about the Book. How can he give to Jesus. How can he make money for Jesus. Win every power of a means being to Christ. A man must consecrate himself entirely, and get a vision of the fact that God wants to use me.

"Getting the Individual to Take His Responsibilities," was discussed by Harry Leland Martin, of Indianola. This covers practically the sum total of all our efforts. Each individual has his own way. The address was of an exceptionally thoughtful and inspirational character. It was pleasing and helpful in every feature.

"The Every Member Canvass" was discussed by I. E. Gates. The every member canvass gets us acquainted with each other. We may acquaint each other as to our duty.

Anything in your ministry, or church that will exalt the people.

Song, "Happy Day."

"How to Conduct an Every Member Canvass." Dr. J. T. Henderson, Secretary of the Laymen's Movement, spoke to this subject. He showed how this canvass can be made. It needs much planning.

Adjourned to meet at 7:30. Prayer by U. R. Stone.

Tuesday Night.

President A. T. Cinnamon, of Senatobia, called the Conference to order at 7:30. The devotions were led by Dr. W. T. Lowrey, of Blue Mountain. Prayers were offered by Dr. Lowrey and Missionary J. G. Chastain, of Mexico.

"Awakening the Missionary Spirit in the Church," was the subject for consideration. It was discussed by Dr. W. T. Lowrey.

The missionary spirit is awakened by leading a man to Christ. The increasing of the intelligence of the regenerated man, and the deepening of the consecration of regenerated man. The intelligence can be gained from the pulpit, and missionary study. Get into the minds of the people what God's word teaches on the subject of missions and what God's servants are accomplishing on the mission fields. Give the needs of the work.

The proceedings of this Conference were ordered printed in the minutes of the State Convention.

The President appointed the following committee on program for the 1916 session: T. L. Holcomb, J. W. Lee and J. L. Barton.

Fully 500 people heard Dr. R. L. Motley, of West Point, in a splendid sermon.

The ladies were engaged in a meeting at the Woman's College, and very few were present to hear the sermon, which is also the convention sermon.

President Cinnamon read Phil. 2:1-16. Dr. T. J. Shipman, of Meridian, offered prayer. Song, "Shall We Gather at the River."

"The Divine Sufficiency," was the theme. Text: 2 Cor. 3:5-6. The deepest human needs are the needs of the soul. The question of sociology if rightly settled must be settled at the foot of the cross. Man of himself is insufficient to recreate himself. This is a divine work. Man is insufficient on his own part to save himself. Salvation does not come about by natural consequence of inheritance or by culture. Nor does salvation come about by observing ordinances or good works. If man can be saved by outward observances it makes the sacrifice of no avail. It is all of grace. Every regenerate soul

can sing, "Amazing Grace." Man's insufficiency is further seen in man's inability to save another. The attempt of salvation by proxy is responsible for much of the hurt that has come to the race. Millions are dying through such misconception. We can give the gospel to the heathen but we cannot speak them to life.

Divine sufficiency is not exhausted in the salvation of the race. In the full salvation through Christ is seen the divine sufficiency as well as in the divine revelation made to us through the word. If we reject the revelation given us we are in hopeless despair. The full work of redemption overawes us with the divine sufficiency. The prophet of old showed it to us, Isa. 5:3. The life, death and messenger of Christ reveals the divine sufficiency.

The sermon was one of strength and power. Many scriptural quotations were adduced to support of every proposition. It was a telling message to the ears and hearts of his hearers. In many other things he showed that the divine sufficiency was not exhausted.

At the conclusion of the sermon the congregation was led to a throne of grace by W. A. McComb, of Clinton.

Dr. Mobley was requested to furnish the manuscript of the sermon preached tonight for publication in The Baptist Record.

The Pastors' Conference adjourned to meet the day preceeding the Convention in 1916.

Wednesday Morning.

Promptly at 9 o'clock the President of the Convention, Dr. J. L. Johnson, of the Woman's College, called the Mississippi Baptist Convention to order in its seventy-seventh session. The opening hymn, sung in mighty volume, was "Marching to Lion."

Rev. J. W. Lee, of Batesville, read Ps. 133 and 134. Song, "There is a Fountain." Bro. Lee was requested to conduct the devotions of the Convention. Rev. H. L. Johnson led in prayer.

Brother Lee spoke kindly and tenderly of the life and work of Brother H. L. Johnson. His work has been principally in the country—in dark corners. He has raised a splendid family of children, all of whom are honoring God, with their lives. Song, "Rock of Ages." Dr. P. I. Lipsey offered prayer. Song, "More About Jesus." Missionary Chastain offered an unction prayer.

Officers Elected.

Dr. J. L. Johnson was re-elected President; A. T. Stovall, of Okolona, and E. D. Solomon, of Meridian, were elected Vice-Presidents. Walton E. Lee was re-elected Secretary of the Convention. The election occupied six minutes.

Mr. Joe Cook, President of the Normal College, made a felicitous address of welcome. He welcomed the Convention to Hattiesburg because we want you to come to see us, and because you are Mississippians, and because you are Baptists, because you are servants of Christ, doing His will. We are glad to welcome you because you take care of the physical as well as the spiritual. Welcome you in the name of my own people—the Methodists. The church is the foundation of all civilization. We welcome you because of the responsibility which rests upon you.

Dr. E. E. Dudley spoke a word of welcome for the Baptists. He welcomed the Convention because of what you are. Talk about Bible teaching and not so much Baptist doctrine. He gave a running statement of the Bible idea of our faith. Experimental religion is the heart and care of our holy religion. Teach what the Bible teaches whether it be Baptist or not. Have a "thus sayeth the Lord" for what you do.

We welcome you for what you have done. The Woman's College, Mississippi College and the Lowrey's in their work for education, the Orphanage and the Hospital, and the great Missionary Endeavors, we welcome you for all these things you have done in the name of the Lord. Your unity and fellowship is beautiful.

We welcome you because of what you bring to us in information and inspiration.

Dr. A. V. Rowe, for 21 years Secretary of the Mission Board, was requested to respond to these addresses of welcome. The entire Convention was glad to hear his voice, and listened with intense interest as he spoke of the blessings that had come to us. He gave an interesting review of the work which had been accomplished by Baptist endeavor. A general review was given and then of the specific work done in Mississippi. He was complimentary to Hattiesburg and the beauty of this fair city. At the conclusion of the address of Dr. Rowe the Convention burst into song, "Oh, How I Love Jesus." There was a beautiful, mellow, happy feeling throughout the brotherhood as Dr. Rowe sat down.

The following visitors were welcomed: Dr. B. D. Gray, Home Board; J. T. Henderson, Laymen's Movement; Lee R. Scarborough, President of Southwestern Seminary, Texas; Missionary Chastain, of Mexico; C. S. Gardner, Southern Baptist Theological Seminary, Louisville, Ky.; A. E. Jennings, Baptist Hospital, Memphis, Tenn.; J. F. Love, Foreign Mission Board; A. A. Casey, Pastor of the First Baptist Church, Colorado, Mound Bayou.

The President announced the following committees:

Hospitals. W. T. Lowrey, R. L. Breland, C. C. Pugh, G. S. Jenkins, J. R. Johnston, P. I. Lipsey and Percy Wall.

Laymen's Work. M. P. L. Love, W. I. Thames, S. R. Whitten, J. H. Ford, L. P. Rees, C. R. Dale, and N. R. Drummond.

Ministerial Education. Bryan Simmons, P. H. Eager, Webb Brame, J. H. Barber, B. L. McKee, R. H. Russell and T. W. Green.

B. Y. P. U. Edgar Holcomb, Gaines Hightower, L. Q. Leavell, W. R. Whittle, W. M. Bostick, J. B. Sims and A. J. Aven.

M. P. L. Love, Chairman of the Laymen's Missionary Movement, presented the report of the committee. The report suggests that this is perhaps the greatest single need of the kingdom today, the enlistment and consecration of Christian manhood. We can hardly hope to see the kingdom come in power until we shall have a host of men, who have vision to project, wisdom to plan, money to finance and consecrated vitality to execute. During the past two years very successful conventions of Baptist men have been held in a dozen states. The committee is heartily in sympathy with the effort of Southern Baptist men to provide in an extra and quiet way for the debt of the Home and Foreign Mission Boards. The share of Mississippi men is \$7,000.

The report was discussed in a pleasing manner by M. P. L. Love and with much zeal and information, pith and power by Dr. J. T. Henderson, Secretary of Laymen's Committee of the Southern Baptist Convention.

The report of the committee on B. Y. P. U. was read. It suggests:

1. That the purpose of the B. Y. P. U. is to train young Christians in church membership.
2. The B. Y. P. U. does not have, as its basal objective a work that is being done or can be done by any other organization now recognized by us as a denomination. The B. Y. P. U. is the only organization that guarantees the training and development of every member that comes into it.
3. Mere mention of the material used in this work of training young Christians should clarify matters greatly. (1) The maintenance of the Systematic Bible Reader's Course, by which plan the word of God is covered in two years by daily readings, would of itself justify the existence of the B. Y. P. U. (2) Study course work in such text books as "Training in Church Membership," and "Training in the Baptist Spirit," cannot fail to implant in our minds a proper knowledge of and respect for the fundamental principles and tenets of our faith. (3) The devotional, doctrinal, Bible study and missionary topics of the

respective weekly meetings make doubly sure the realization of our aim to reach and train the individual.

4. The report recommends the separation of each local Union into two, three or four groups, the groups to rotate in the development of the program for the weekly meetings. The committee further recommends that our several County and Associational Baptist Sunday School Conventions incorporate the discussion of B. Y. P. U. work in their regular program, thus making each a Sunday School and B. Y. P. U. Convention. It was further recommended that the Executive Board be authorized, if they see fit, to appoint a missionary for B. Y. P. U. work in the State of Mississippi.

After announcements Convention adjourned. Prayer by Rev. J. S. Berry.

Wednesday Afternoon.

With typical weather conditions prevailing and a convention of approximately 500 Baptists in good fellowship and the world before him, President J. L. Johnson called the body to order at 2:20 o'clock.

J. W. Lee, of Batesville, conducted devotions. Prayer was offered by D. W. Moulder, of Lorena. Song, "Thou Out the Life Line." Dr. Lee R. Scarborough, of Texas, offered prayer.

On motion of N. W. P. Bacon, Martin Ball, of Clarksdale, was selected as press reporter for the Convention.

Report of the Board of Ministerial Education and Committee on Ministerial Education was read by Will Brown and Bryan Simmons. The report sets out the fact that help is given to both single and married men. The single have rooms and meals supplied them, while the married are given only house, water and coal. It is the policy of this Board to help no student who marries during his college attendance, neither does it give aid to those who use tobacco.

Property of the Board.

Kell's cottage, appraised value.....	\$ 7,000
Ratliffe cottage, appraised value.....	1,200
Whitfield dormitory, appraised value..	1,400
Webb Beathen cottage, appraised value..	1,400
Dining Hall, appraised value.....	1,000
Three Fairmont cottages, appraised value	3,500
William's cottage, appraised value.....	1,000
Total	\$15,000

Liabilities of the Board.

Notes favoring Bank of Canton.....	\$2,195
Notes to Citizens' Saving Bank, Jackson..	1,500
Total	\$3,695

Collections.

From May to May, last year and this..	\$1,956.89
Since May, for this summer.....	353.00

Students helped.....	17
Married men, given house, fuel and water..	8
Total number of all ministerial students...	56

The Committee on Ministerial Education reported that we have 500 young men preparing for the ministry, besides a number of young women who are preparing for special work. If this number, about 100 are Mississippians, distributed as follows: Mississippi College, 56; Clark College, 10; Southern Baptist Theological Seminary, 11; Southwestern Baptist Theological Seminary, 24. These students need and must have help.

A collection was taken for the students' fund. Dr. W. T. Lowrey presented the report on hospitals. The report says: The Baptist Memorial Hospital at Memphis has cost, including the lot, something over \$250,000. It is by far the best hospital plant in Memphis, and there is no better we are sure, in the South. In addition to rooms for the large list of nurses, matrons (Continued on page 6)

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EDITORIAL.

THE ABUNDANCE OF GRACE.

This is a many-sided theme which the apostles themselves were unable to exhaust or sufficiently to magnify. Words bearing in their bosoms the comparative and superlative ideas of the gospel are not wanting in any of the New Testament writers. Peter speaks of the "excellencies of Him that hath called us out of darkness into light." John says, "It doth not yet appear what we shall be," but Paul especially in his later epistles such as Colossians and Ephesians is always speaking of "abundance" or "fulness," or "complete." Words overflow and the truth rushes like a flood on the bosom of the sentences as they stream out in the effort to express the uncomparable sufficiency of grace in the gospel. The second epistle to the Corinthians is made up largely of comparisons in the effort to show the superiority of the gospel ministration. The epistle to the Hebrews climbs the rugged ascent of Horeb in order to plant the victorious flag of the gospel above the smoking and threatening summit of Sinai. The epistle to the Ephesians rises in vision till nothing but prayer, talking with God, is suited to voice the longing for and realization of the height and depth and length and breadth, the petition that they may be filled unto all the fullness of God.

Any one of these letters would furnish a feast for the soul in its revelation of the abounding grace of God. But it will richly pay us to look into just a fragment of one of Paul's letters. Take for example a paragraph from the fifth chapter of Romans, beginning with the fifteenth verse. He has been talking about the fearful devastation of sin, how that the whole world was caught in the grip of its current, was borne along, borne down by its resistless tide and swept away in the fearful flood. How that the whole race was its victim, that even those that had not themselves personally sinned, such as infants and idiots were embraced in its catastrophe. "Death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression."

But here comes in the counteracting operation of the grace of God, yea more than counteracting, it is superior and victorious. When sin abounded, grace did much more abound. We not only recover what we lost by sin, but gain infinitely more than we had before. He begins by saying, "Not as the trespass, so also is the free gift. For if by the trespass of the one the many died much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound unto the many."

We suffer only the consequences of the one sin of the one man; we get release from that and from all the many sins that have multiplied to our own account. "The free gift came of many trespasses unto justification." "Much

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more shall they that receive the abundance of grace and of the gift of righteousness, reign in life through the one, even Jesus Christ."

We stand at the door of the infinite expanding circle of life eternal. The single word life itself opens up to us an infinite mystery. In its simplest material manifestation about us, it is a joy and an endless study. We have hardly begun the study of biology. Psychology is a new science today that tells of the life and activities of the human mind. But religion or theology is incomparably superior in the vista of eternal life which it opens to the soul. You will find use for all the pregnant words of Scripture to give some idea of its immeasurable concept. These words take on new meaning as they bring you to the door that opens out of this material life on to the vision and reality of the life that the grace of God provides. "We look at the great mountains, or the widening sea, or the fathomless depths of the skies above us, with expanding soul. But these are narrow and confined in comparison with the knowledge of God which becomes ours through the abundance of grace. We begin to feel the uplift of the word 'eternal;' we are enriched by the words 'fulness,' 'abundance,' 'sufficiency,' 'complete.' May the Lord save us from the narrow horizon, the short vision, the lack of faith, the earthly temper of mind, the downward gaze, the limited knowledge of God and His Word that make our lives inefficient. There is abundance of grace that we might reign in life. 'This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou didst send.'"

The greatest hour of the convention was one which was not on the program. On Wednesday night, when the Education Commission and the colleges had made their report, there was a feeling that we could not stop where we were, because of "infant crying in the night, an infant crying for the light." This infant was Clarke College and it was in distress. The five men who are working there were under a great burden and unable to carry it. The two ladies seemed to be faring better. The brethren felt that to go away and leave things as they were meant a sleepless night for some or an insupportable nightmare. But what could be done? Where was the prophet with the vision? Brother Bryan Simmons stepped quietly to the front and after a short prayer for help, said that having no money he would give a horse worth \$150 if we could raise the \$2,000 needed. The brethren began giving, from \$100 down. It was a serious but triumphant occasion. Individual givers from the Woman's College, a recommendation from the president of Mississippi College that the trustees appropriate \$250, brought a feeling of fellowship. The \$2,000 was provided for without necessitating the giving of Brother Simmons' horse. It lifted the convention to a higher plane and everybody went away happy. The right sort of a collection is one of the best things that can happen to a convention or a church.

The editor is very grateful to his friends who so kindly expressed sympathy for him in his distress on hearing of the injury to his son, Crawford Lipsey. He is glad to report that he is now in normal condition.

News of the death of Booker T. Washington will bring expressions of regret from white and black in every part of the United States. He built up a great institution for the negroes, cultivated good will between the races, and fathered a great idea, the industrial education of his race, which has taken hold in many other places. He was a great man and will be greatly missed. His work will abide and the effects of it will not cease as long as time lasts.

Thursday, November 18, 1915

A THANKSGIVING SUGGESTION.

November the 25th is Thanksgiving Day. The people of America have never approached this occasion with more abundant cause for thanksgiving than they have at this hour. How marvelously have we been preserved amidst many threatening dangers from the fate of other nations! How bountifully are we blessed! We stand among the nations an example of a peculiar Providence. The religious temples of our people ought to be thronged by the multitudes and vocal with thankful praise on Thanksgiving Day. If there is any gratitude in us, will it not be so?

But thanksgiving is much more than words, even the sweetest words of praise. It is more than giving thanks. Thanksgiving is thanksgiving. The ancient and beautiful custom was for the people to show their thankfulness by making a thank-offering. It is this essential part of thanksgiving about which I would make a suggestion.

To take but one item in our national prosperity, the rise in the price of cotton during the past two months has so altered the financial status of many thousands of our fellow-citizens that they should desire an opportunity to show their gratitude. There are thousands of individual Baptists in the South who could make thank-offerings of \$1,000 each and upwards out of profits which they have derived from higher cotton, and, what is more, they would be made happier and better by such thanksgifts.

But to what objects shall these gifts be made? I would not interfere with public collections which may be contemplated for other objects on Thanksgiving Day, but I will ask what could be more fitting on this national thanksgiving occasion than a gift to send the best thing our nation has, and that which more than any other has insured to us our present blessings, to those nations which need this thing more than all things else? Our gospel, with its fruits of liberty, peace-loving and general order, and prosperity, is our richest national treasure, and the lack of it in other nations constitutes their greatest poverty. A thank-offering to send this gospel to those who need it would be the most fitting behavior for a Christian on Thanksgiving Day. Southern Baptists have more than fifty splendid, consecrated and trained young men and women who are eager to go and carry this gospel to the non-Christian nations, but the Foreign Mission Board is without the money to send them. It takes \$600 to pay the salary of a missionary for a year. May not I suggest that many of our people who have shared in the rising prosperity and who feel gratitude to God for our national peace, make a thank-offering of a missionary's salary? A Northern friend has agreed to pay the salaries of ten missionaries this year if all the South can produce fifteen men or women who will give the salary of one missionary each. A man and his wife may together give this amount. Who will be the first to wire or write us on Thanksgiving morning announcing such a thankful-gift? Many, many of our people who cannot give as much as \$600, can give \$100, \$50, \$10, as an expression of their gratitude, and thus help to gladden the heart of the Savior who covets the nations for His own, and also gladden the hearts of these waiting young volunteers who are looking with longing to the lands which are begging for their services.

My brethren and sisters, favored of God above all His earthly creatures, will you accept and act upon this suggestion? The cause is in great need of your favorable response and the opportunities for fruitful investment of your gift are exceptionally great. To be as personal as I can be, may I ask you, my dear reader, whether God would have you act on this suggestion? If it touches your heart and you are not able to

Thursday, November 18, 1915

respond to it, does His Spirit prompt you to pass it lovingly to others who are able to do what you cannot do?

J. F. LOVE, Cor. Sec'y.

Richmond, Va.

RECOMMENDATIONS.

(Adopted by the Mississippi State Convention 1915.)

1. We recommend that a commission be created by this convention, known as the commission of publication of the Mississippi Baptist Convention, named in the same manner as the boards of the convention. This commission shall consist of five members.

2. This commission shall be organized in the same manner and shall be related to this interest in the same way as trustees of other institutions owned or controlled by the convention.

3. The duties of the commission shall be as follows:

(a) To exercise general supervision over the management and editorial policy of The Baptist Record.

(b) To arrive at such terms with the owners of the paper as will make possible effective control.

(c) To perfect plans looking to the control in the future of the Mississippi Baptist Publishing Company.

(d) In consideration of the control of the management and editorial policy, as above stated, to pay to the editor out of State mission funds such money as shall hereinafter be provided for, upon the satisfactory discharge of duties and obligations.

4. It is distinctly understood that in the creation of this commission the convention assumes no responsibility whatever for the financial welfare of the Mississippi Baptist Publishing Company, either expressed or implied.

5. We recommend that the sum of \$50 per month at the discretion of the Convention Board be paid to the editor of The Baptist Record for services rendered upon written application of the commission of publication, through its president.

The following resolution was passed by the convention in Hattiesburg, subsequent to the report of committee on publications. It was introduced by Rev. E. D. Solomon: "Resolved that the Publishing Commission be instructed to report to the next convention as to the advisability of owning and operating a publishing plant and paper; and if they deem wise and possible to arrange ways and means of accomplishing same."

The death of Dr. J. R. Sample at Jackson last week was sudden and to his many friends a great shock. His home for many years was at Summit, where he was foremost in every good work. He was one of the most intelligent and well informed laymen in the State. He knew his Bible, knew his Lord and loved devotedly the great doctrines of the faith. He was a Baptist who became one through conviction. He had the love and esteem of his brethren to an unusual degree. Only two or three days before his death he came into the office bringing an article which will probably appear this week. His pen was often and well used in the defense of the faith. A special interest will gather about this last article of his on "Contending for the Faith."

At the New Jersey Baptist Convention a registration fee of fifty cents was charged each messenger. There were about 400. One writer believed the number would have been larger but for the fee.

THE BAPTIST RECORD

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We had a great convention.

Let us yoke up now for another year of service.

Every man is worth just as much as the things are worth about which he busies himself.

Dark seasons are never pleasant to us, but they are always good for us; a cloudless sky could never produce a good harvest.

The standard of orthodoxy has not changed within the last two thousand years. Then it was a saving faith in the atoning Christ, and such it remains.

The Meeting of the Board.

The Convention Board will meet in its annual session Tuesday, December 7th, at 9 o'clock in the mission room of the First Baptist church, Jackson, Miss.

The purpose of this meeting is to lay out the work for the year. All applications for help should be in the hands of the corresponding secretary by the first of December, and at the latest by the 4th.

The reason for this is that applications received after the 4th will come in too late to be tabulated and therefore cannot be included in tabulated statement given to the board on the morning of its meeting. The applications received in time to be tabulated will be acted on by the board first, which will necessarily give them right of way over applications received too late to be tabulated.

This is tremendously important both to the board and to the churches asking for help. The board wants to know the morning of its first meeting the full amount of the requests made, and this information cannot be had unless all applications have been tabulated and footed up. The churches making application want their claims considered in the full light of kingdom interests in the State. This cannot be secured unless all the applications are before the board for consideration as a whole as well as individually.

Let no one think that he will receive any more careful consideration by holding his application back to be presented in person on the morning of the meeting of the board. To do this will mean that the application will not be considered until all the applications received and tabulated have been considered. No application received too late to be tabulated will be considered until all applications tabulated have been considered.

Application blanks can be secured by writing the secretary at Jackson, Miss. This announcement is made in order that we get all the applications in before the meeting of the board and, having all before us at the time of the meeting, may give to every one its proportionate and proper consideration.

A Base Accusation.

In the Baptist Mission Bulletin, published at Collins, Miss., there is a base accusation brought against our organized work. Under the title of "What Do You Say?" the editor says:

"I am so glad that we have some God-called preachers who cannot be bought by the convention."

"I have one brother in mind that is pastor of four churches in South Mississippi, and the convention leaders have made him an offer of

one hundred dollars each for his four churches, if he would get his churches to leave the Red Creek Association and join the Convention Association. The conventioners are doing just such rotten stuff as that all over the country. You see, brethren, where the mission money is going. Instead of your leaders using your hard earned money for the purpose you gave it to be used, to-wit—the preaching of the gospel to the unsaved—they are sneaking around trying to defeat God's plan of mission work and enthrone themselves as "boss." May God hasten the day when the people will rise up and put to flight these grafters.

"If the convention leaders would have a suggestion from me, I would say, I think it would be better to take some of the money that you are trying to buy churches and pastors with and pay on your debt which amounts to more than one hundred thousand dollars. Don't you think so?"

"If I belonged to the convention, I would try to raise the money and pay up all debts and then I would bid them good-bye."

"(Signed) S. A. SHOEMAKER."

There are several things I want to say:

1. The leaders of the Baptist State Convention have been accused of trying to buy churches and preachers which the writer of the article, making the charge, calls "rotten stuff."

2. This accusation has been made without giving the name of the man whom the convention leaders tried to purchase or the name of the man who offered the money.

3. It is stated that money given for missions is diverted by convention leaders from the mission work and used in "trying to defeat God's plan of mission work and enthrone themselves as 'boss.'"

4. These are grave charges and I want to say that unless they are true, the man who made them is guilty of slandering his brethren, and in the place of the convention leaders "doing such rotten stuff," as he accuses them, he is guilty himself.

No money is paid out of the mission funds without a voucher from me. Again, no one has authority to act for the Convention Board in making any proposition except myself. I have never in any way even hinted in the slightest manner whatever that the board would even grant assistance to any church or pastor in any place that would come out from any association to join the convention or anything else. I have never at any time since I have been secretary had any correspondence whatever with any pastor in Red Creek Association. These things being true, if any pastor in Red Creek Association has had any offer it has not come from the Convention Board. Therefore, I demand of our good brother, S. A. Shoemaker, that he furnish me with the name of both the man making the offer and the man to whom the offer was made. And I also say to him and to every one else that such business as he speaks of and charges us with, is something for which our board will not stand, and that we must insist on having the name of the man who made the offer that we may rid ourselves of such.

Rev. H. C. Roberts has resigned as pastor at Biloxi and awaits the Lord's direction for the future. He has been twice pastor at Biloxi, besides his work at Pelahatchie, Brandon and Monticello. He is aggressive and evangelistic in spirit and we hope the Lord will assign him a task in Mississippi.

MISSISSIPPI BAPTIST CONVENTION AND PASTORS' CONFERENCE, HATTIESBURG.

By Martin Ball.

(Continued from page 3)

and other helpers, and the rooms are full almost all the time. The superintendent believes that if he had room for 100 additional patients it would be easy to fill them. From January 1 to Oct. 1, 1915, they have assisted 2,333 patients.

Mississippi, 733; Arkansas, 193; Tennessee, 988; other states, 419. Total, 2,333.

Religiously they are as follows: Baptists, 755; Methodists, 538; Presbyterians, 248; Episcopalians, 153; Catholics, 74; Jewish, 129; Disciples, 80; none, 328; other religions, 26. Total, 2,333.

Charity Patients: Mississippi, 90; Arkansas, 44; Tennessee, 93; other states, 85. Total, 292.

The record shows that we have paid out about \$32,000 since the first of January to November first. We have received about \$4,000, including \$1,500 subscribed for laundry, since the first of January. From the outlook at present, with donations and net savings of the hospital, our total indebtedness on the first of January, 1916, will be between \$75,000 and \$80,000. While the hospital still owes about \$80,000, yet during these nine months they have paid on debts \$27,500 and have spent on permanent improvements \$4,500. Mr. A. E. Jennings is chairman of the managing committee. He gives his time free of charge.

Speeches were made on this question by Dr. Lowrey, A. E. Jennings, of Memphis, and Bryan Simmons.

The subscription to the students' fund amounted to \$1,150.

The President announced the following committees:

Mississippi Educational Interests. W. S. Allen, J. W. Provine, R. A. Venebale, Claude Bennett, L. G. Gates, R. L. Mbley, E. D. Solomon, J. R. Kyzar.

Woman's Work. Miss Margaret Lackey, A. A. Walker, C. T. Tew, E. E. Thornton, Tom Tomlinson, R. A. Blalock, J. C. Parker, J. E. Thigpen, W. O. Patterson, E. H. Garrot.

Foreign Missions. R. L. Gillon, W. C. Tyree, J. H. Barber, R. S. Gavin, J. E. Chapman, T. J. Barksdale, J. E. Barnett, W. A. McComb.

Home Missions. J. P. Williams, C. C. Pugh, M. C. Vick, N. W. P. Bacon, J. A. Lee, D. W. McLeod, S. G. Pope, W. A. Edmonds.

Orphanage. A. L. O'Bryant, J. S. Berry, T. J. Miley, W. L. Howse, Madison Flowers, H. L. Johnson, D. J. Miley, Alex Hughes, I. A. Halley, C. W. Orrick.

Publications. G. S. Dobbins, J. L. Vipperman, J. P. Trotter, M. J. Derrick, Theo. Whitfield, W. M. Whittington, J. L. Phelps, J. T. Wallace.

Sunday School. J. E. Boyd, Herman Dean, J. B. Salmond, S. G. Pope, E. T. Mobberly, A. H. Dale, W. L. Pack, D. M. Russell, O. P. Estes.

State Missions. H. M. King, Jesse L. Boyd, H. L. Martin, T. L. Holcomb, A. J. Aven, T. J. Moore, W. E. Farr, M. J. Derrick.

Nomination Committee. W. H. Morgan, A. T. Cinnamon, A. V. Rowe, T. J. Shipman, J. B. Quinn, P. I. Lipsey, J. E. Byrd, W. R. Cooper, W. A. Jordan.

Trustees of Mississippi College.

The report of the Trustees of Mississippi College:

The attendance in 1914-15 was 432, a few less than in 1915, but it is the second largest enrollment in the long history of our college. For the first time in many years, the faculty failed to receive their full pay, but it is said to their credit not a complaint was registered by them. The collections for buildings and enrollment were only about 40 per cent of what should have been, yet the auditor's report shows the neat sum of \$22,134.50.

We have collected on the fund, total in round numbers \$80,000, including the amounts from

the General Education Board of New York. The new library cost \$25,000. The college farm gave an abundant yield last year and was no expense to the college, and is indispensable to the success of the Self Help Club, which now sustains so vital a relation to our work. This club has had throughout the session 100 to 140 students whose board for the nine months averaged \$6.04 per month.

Clark Memorial Quartette rendered a splendid selection, "Peace Be Still."

The report of the Board of Trustees of Clark Memorial College: The attendance this year is somewhat less than last year, the total enrollment being now 87 students. In the eight years of its history 82 graduates have been graduated. The religious atmosphere at the college can not be excelled anywhere. The school has no endowment, we get only one fourth of the money now being raised by the education commission.

Mississippi Woman's College.

The enrollment of the college Nov. 1 was 248. This number has increased every week. The faculty numbers 24, and we believe it to be at least 25 per cent stronger in every way than any previous faculty.

Improvements Needed.

The administration building, after being used seven months, confirms us in the belief that it is one of the best college buildings in the State. The only fault that we would find with it is that the class rooms are already a little too small. The Traction Company has just extended its line to the front of the administration building, a lack of this has handicapped us up to this time. We have at present twenty-five more girls in the dormitories than we have accommodations for.

Wednesday Evening.

The evening was given to automobile and car rides through the city and out to the State Normal College. The entire Convention was left at the Woman's College, where a splendid luncheon was served, with the beautiful ladies serving.

It was a great time with whole-souled fellowship. Some of the young ladies composing the College Glee Club, sang sweetly to the delight of every one. The entire convention retired to the large administration building to hold the night session on the college campus. J. W. Lee had charge of the devotions. After several spiritual songs Capt. W. T. Ratliffe led the vast audience in prayer. A very effective number was rendered by the College Glee Club. Nothing like this ever occurred in the history of the Convention. On the right of rostrum were the colors of the Clark Memorial, and the left that of Old Mississippi; in the centre the color of the Woman's College.

W. M. Whittington, of Greenwood, read the report of the Education Commission. The report gives a splendid history of Christian education. It is too lengthy to insert here, but will appear in the minutes of the Convention. The reports of our educational interests were considered this evening.

Thursday Morning.

The Convention opened at 9 o'clock with a large attendance of messengers and visitors, and quite a number of the citizens of the town. J. W. Lee conducted the devotions. Many songs were sung. Prayers were offered by Bryan Simmons and W. C. Grace.

Dr. Jno. T. Christian presented a report of the committee to consider the launching a Baptist Missionary Training School for New Orleans. The Mississippi Convention was requested to appoint a committee to confer with the brethren of the three organizations to consider this question. The President appointed J. T. Christian, J. B. Lawrence and P. I. Lipsey.

Woman's Work.

"Woman's Work" was the theme of an able, efficient report presented by Miss Margaret Lackey, the Superintendent of the State W. M. U. After the report was read Rev. E. D. Solomon,

of Meridian, presented a handsome bouquet of flowers from the W. M. U. of the seven churches of Meridian. Dr. Solomon's presentation was in beautiful diction and highly charming. The flowers were received by Miss Lackey in elegant grace and modest demeanor. Miss Lackey used the imagery of the lily all the way through the report. The lily grows in clusters—clusters of blooms, so in our Missionary Union, the ideal is a growth in like manner. There are only six thoroughly graded unions. But the soil is being well prepared, the seeds are being carefully sown and they are springing up, first the bade, then the stalk, through this as yet in many instances is bearing but a single bloom. There are 449 W. M. U.'s; 80 Y. W. A.'s; 25 Girls' Auxiliaries; 10 Royal Ambassadors, and 55 Sunbeams, making in all 620 classes.

The aims of the W. M. U. are: Systematic Bible and Mission study. The number of Mission study classes reported for the year is 264. United prayer is another aim. The hymn for the year is, "Christ for the World We Sing." Systematic giving is another aim. This has enabled the W. M. U. to report for this year: Home Mission, \$5,610.19; Foreign Missions, 8,224.47; State Missions, \$6,125.63; Hospital, \$1,964.98; Orphanage, \$7,905.68; Frontier boxes, \$1,243.80; Training School, Bible Fund and Margaret Home Fund, \$2,090.68; Colleges, \$1,865.60; Ministerial Relief, \$799.67; Ministerial Education, \$640.83; Jubilate Fund, \$1,468.90; Literature Fund, \$148.35.

Total for benevolences,\$38,088.48
Total for Home uses,\$24,417.22

Grand total for the year,\$67,505.70
Another aim is organized Personal Service. The lily grows to bless and brighten the world. A minute expense account is appended to the report, but it is all so meagre compared with the work done that it is insignificant.

The Needs.

We need and want your prayers. We need your help in effecting unions in all the churches. There are 1,508 Baptist churches in Mississippi. There is a Missionary Union in just one-third of these churches. We need encouragement to organize unions in all churches where they are not. We request that you allow us, for the purpose of financing the work this coming year six per cent of the amount we report this year to benevolences.

Dr. J. F. Love, Secretary of the Foreign Mission Board, Richmond, Va., said he had listened with much interest to this report presented by Miss Lackey, and had reached the conclusion that it was "the classic of all the women's report heard in any convention."

Foreign Mission.

Foreign Missions came up for consideration through a report on that work, submitted by R. L. Gillon, of Gulfport. It was a mountain peak of the Convention was attained during the discussion of topic of Foreign Missions by Secretary J. F. Love, of Richmond, Va.

A subscription to tide Clark Memorial over a present crisis. An offering of \$2,150 was made. It was said that much of this was blood money. Pastor Bryan Simmons offered to place his horse, worth \$150, on this altar, if the Convention would give the balance. His proposition was met and more, so that he was not allowed to give his horse.

Home Missions.

J. P. Williams brought to the Convention the report of the Committee on Home Missions. He spoke earnestly to the report. Dr. B. D. Gray followed him. He was heard with much pleasure. The report states that the pending effort to raise a million dollar church building loan fund demands our most cordial co-operation, as it means much to the future of many struggling churches. The fact that there are 3,500 churches without houses is sufficient proof of the need of this fund. The Board is spending

in Mississippi \$9,550. The work of the Home Board is vitally related to all denominational interests, in that it aims to develop a constituency able and willing to do great things in building the Kingdom of our Lord.

The wisdom of the Evangelistic Department is easily manifest. It is a safeguard against an irresponsible evangelism, and touches the larger cities in a most effective way. The year 1915 showed 27 evangelists, 12,673 baptisms, 17,057 total additions, 1,301 persons volunteered for the ministry of mission work, at a net cost to the Board of \$17,522.02.

The representatives from the various associations of women's work were requested to raise an amount over and above their regular contributions to support a missionary. Miss Lackey was instructed to notify Dr. J. F. Love, Secretary of the Foreign Mission Board, that the ladies of Mississippi would support a Mississippian.

Thursday Afternoon.

President Johnson called the Convention to order. J. W. Lee conducted the devotions. J. P. Williams led in prayer. The song used was "Love Lifted Me." A. D. Bowen offered prayer.

President Johnson read a letter from Rev. Geo. W. Knight, who had wandered away into scepticism, stating that he had returned to the Father's house, and was ready to lay his heart and life upon the altar of God again. Voluntarily there sprung up a general handshaking and sung, "How Firm a Foundation." Prayer was offered by O. D. Bowen. The President was instructed to send a telegram to Brother Knight expressing our interest in him.

Dr. J. R. Carter read the report of the Trustees of the Orphanage. The number of children in our home is about the same as it has been for the past to years, having had all the while about as many as we are prepared to care for. We have received into the home this year 54 children, returned to parents and near relatives 30; adopted into good homes, 7; transferred one to the Methodist Orphanage, and four have gone out for themselves. We have now in the home 331, with 75 or more applications on file.

The following improvements have been made: School building, which was only roughed in and so used last year, has been plastered throughout and the finish wood work put in and painted, which now affords spacious and comfortable accommodation for our children in school.

We have built a much needed play-shed for our boys. Put a new roof on our heating plant. Repaired and painted the barn roof. Painted our house and barn at Florence. Repaired and painted the outside wood work of the babies' building. Painted outside wood work of the boys' building. Laid 357 yards of concrete floor, steps and walks. Put in a complete system of waterworks for fire protection, consisting of a three-inch main from the city main to the buildings, branching from that with a two-inch main through the three main buildings, with a 50-foot hose on each floor, thus affording a two-inch stream of water from the city pressure to any room in the building. The school is doing the best work in its history.

The farm has been reasonably fruitful in their yield. Much attention is being paid now to sanitation. One thousand dollar insurance policy is carried in favor of the Orphanage by W. H. Coody, of Phoenix, Miss. He provided this help to go on after his death. Mr. A. Lenze, who now lives in Wharton, Texas, has given a house and lot in Brookhaven to the Home. It is estimated to be worth \$1,500. Mr. Lizzie Sutton, of Florence, Miss., who died this summer, leaving to the Orphanage her entire landed estate together with some money. This land under favorable conditions ought to be worth \$2,000.

Receipts from all sources, \$15,529.66. There is a balance of indebtedness of \$4,000. The committee recommended that we raise the \$5,000 still due on the school building, at once,

and make it possible for the fire escapes to be built in the dormitories immediately.

That we have as our aim for the next convention year, 250 Sunday Schools contributing regularly \$5.00 or more each per month for the Orphanage. That we begin to make appropriations of books with the view of having a good library.

We suggest that we use one or both Sundays preceding and following Thanksgiving Day for our Orphanage contributions, giving to our people the needed information about cars, etc.

We recommend that we proceed at once to raise the number of subscriptions to the Orphanage Gem from \$5,000 to \$6,000.

The committee appointed to recommend a place for obtaining statistics, the following resolution was offered and adopted:

"Resolved, That instead of the election of a Statistical Secretary of the Convention, as heretofore, that the Convention designate the work of compiling statistics and reporting the same to the Convention as the duty of the State Convention O'Board office. That the convention direct that such a report be made at this session of the Convention, and to each succeeding session, such report being separate from the usual Convention Board report."

The report of the Committee on Sunday Schools was read by J. E. Byrd. He gave a list of the needs the Sunday School work in the State. The Convention was congratulated in having Brother Byrd return for full time, and earnestly recommend the retention of Brethren Byrd and Holcomb as field workers for full time.

Dr. I. J. Van Ness, of Nashville, Tenn., Editorial Secretary of the Sunday School Board, announced that there were now no restrictions on the names "Baraca" and "Philathea." So that the patent is now removed. This was the offensive feature.

Publications.

The Bible, the Sunday School Board Literature, the Home Field, the Foreign Mission Journal and Royal Service were all spoken about. Our interest centers just at this time upon the welfare of our State paper—The Baptist Record. It has become overwhelmingly evident that the conduct of the Baptist Record is no more private enterprise appealing to the denomination for support, but rather that it is a denominational asset of the highest value, involving the welfare of every interest of the Baptists of the State. Your committee would respectfully and attention to the several resolutions passed by associational body asking that steps be taken looking to denominational ownership of the paper. We commend most heartily the self-sacrificing labors of the present editorial management, but recommend most earnestly that some relief be offered whereby the load may be removed in some measure at least, from the over-burdened shoulders of our present editor.

We believe that the time is ripe for a full and frank facing of the difficulties, with the determination to place our paper upon such a business basis as will make possible both its permanence and its greatly increased usefulness.

We believe that our State paper should stand first of all for the defense of the Baptist position and the propagation of distinctive Baptist principles. It should record the news of the denomination faithfully and accurately. Baptist journalism had its birth in the missionary enterprise, and our most successful papers have consistently given much emphasis to missions. To create and maintain "the unity of the spirit in the bond of peace," is surely a primary function of the Baptist journal. It is the business of the Baptist paper to promote healthy denominationalism—not the initiation of denominational enterprises, specifically, but "the awakening of the minds of the people that they themselves will carry out." Let us make up our

minds once for all that The Baptist Record is our paper, and that it will measure up to its opportunities and become the mighty force it ought to be, only when we as pastors and laymen take upon ourselves the burden of its support and success.

Recommendation.

We recommend that a commission be created by this Convention known as the Commission of Publication of the Mississippi Baptist Convention, named in the same manner as the boards of this Convention. This commission shall consist of five members.

This commission shall be organized in the same manner and shall be related to this interest in the same way as the trustees of other institutions owned or controlled by the Convention.

The duties of this commission shall be as follows: To exercise general supervision over the management and editorial policy of the Mississippi Baptist Publishing Company. To arrive at such terms with the owners of the paper as will make possible effective control. To perfect plans looking to the control in the future of the Baptist Record. In consideration of the control of the management and editorial policy as above stated, to pay to the editor out of the State Mission funds such money as shall hereinafter be provided for upon the satisfactory discharge of duties and obligations.

It is distinctly understood that in the creation of this commission the Convention assumes no responsibility whatsoever for the financial welfare of the Mississippi Baptist Publication Company, either explicit or implied.

We recommend that the sum of \$50.00 per month, at the discretion of the Convention Board, be paid to the editor of the Baptist Record for services rendered upon written approval of the Commission of Publication above created, through its president.

Thursday Night.

A very great throng estimated to number 1,500 assembled in the auditorium of the First Baptist Church, for the night session of the Convention. The house was filled at 7:30. J. W. Lee led the devotion, reading Cor. 12, and Sam Raburn led the music. Secretary J. B. Lawrence read his matchless report. The fullest report ever made to the Convention.

The Board reports no debt and something over \$400 to the good. Special prayer was made at this point for the son of Dr. P. I. Lipsey, who had been hurt this afternoon. The prayer was led by Dr. W. A. McComb.

The State Mission report says: "We had 26 old ministers and minister's widows. Thirteen of these are old ministers and thirteen minister's widows. During the year eight of these beneficiaries have passed to their reward, which leaves eighteen on the list now. The Board has received for this work \$2,094.94 this year. To accomplish this task several things should receive our prayerful consideration.

Time and thought should be given to the mapping out of a denominational program.

We should begin to consider also, the question of budgeting our work. Anticipating that such a plan will in time become operative, it would behoove the Convention to consider the question of fixing a percentage basis for the distribution, to the different objects fostered, of amounts raised by the churches. This would insure to all objects a proportionate support. It would also give a working scheme for the distribution of money raised to churches putting on the envelope system.

It would also be well for the Convention to consider the advisability of suggesting to the association and churches of the State, that they make their own budgets for denomination work.

The task to which we set ourselves is the making of Mississippi a Baptist empire for world conquest.

This great report will be printed in detail in the Convention minutes.

The Committee on State Missions recommended:

That each church in the several associations go up to their respective associations with budget pledges for the ensuing year, and that such pledge be made a matter of record in the association minutes, this budget to include at least all subjects fostered by the Convention Board.

We further recommend that the Convention instruct the Board to put in the field as soon as possible a general evangelist. The employment of such a one, however, and the time being left to the discretion of the Board.

We, your committee, would also recommend that the Board lay out its plans for the ensuing year on a basis of \$45,000, and make its appeal to the churches for the same.

Speeches were made by J. E. Byrd, W. R. Cooper, J. H. Harrington and T. J. Moore. Dr. J. B. Lawrence, Secretary of the Board, thrilled the vast audience with terse, eloquent, logical, burning words and thoughts. Another mountain peak was reached.

Theological Seminaries.

The interests of the Southern Baptist Theological Seminary at Louisville was presented in a capital address by Dr. C. S. Gardner. That the Baptists of Mississippi are thoroughly committed to the work of educating young preachers was demonstrated by the spontaneity with which the members of the Convention responded to the appeal of Dr. Gardner for funds for young ministers not able to support themselves in that school.

There are now 11 men in Louisville, and five of them have their wives. There are five women in the training school.

Dr. L. R. Scarborough, President of the Southwestern Theological Seminary at Ft. Worth, Texas, represented that institution. There are 31 men and women at the Ft. Worth Seminary—21 men and 10 women.

A collection was secured for the Students' Fund at the Seminaries.

The Conventioned adjourned 'till 8:30 Friday morning. Prayer by Dr. E. E. Dudley.

Friday Morning.

Promptly at 8:45 President Johnson called the Convention to order. Song, "Am I a Soldier of the Cross." The devotions were conducted by J. W. Lee, of Batesville. Prayer was offered by N. R. Stone. Brother Lee read Matt. 5. Prayer by W. R. Cooper, of Itha Bena.

The Committee on Resolutions presented a report, asking that the Convention appoint a committee who shall be charged with the duty of presenting to the Legislature the question of repealing Sections 269 and 270 of the Constitution of Mississippi by making null and void every devise of lands and every legacy or bequest of money or personal property contained in any will or codicil in favor of any religious corporation or any religious or ecclesiastical society or to any religious denomination or association of persons, or to any person in trust for such society, corporation, association or denomination, have prevented the church, schools and colleges and the hospitals and orphanages maintained by religious denominations or associations, either directly or through their trustees or other representatives from receiving any greatly needed gifts of money and property, and have thus interfered materially with the work, usefulness and growth of such institutions. To repeal these sections would materially assist the religious denominations and organizations of this State in carrying on and extending their great work of caring for the friendless and helpless children of our commonwealth, of providing for the better treatment of the sick and afflicted, and in the proper training and education of our young men and women.

The President appointed the following brethren to present this matter to the Legisla-

ture: W. T. Ratliff, T. J. Bailey and S. E. Travis.

The President appointed E. D. Solomon and W. S. Allen trustees of the Southwestern Baptist Theological Seminary.

The report of the Committee on Prohibition was read by Theo. G. Bilbo. It is a lengthy report, well worded, with beautiful diction. The only criticism that could be suggested was certain phraseology. The use of such expressions as the "Southern Baptist Church" and the "Baptist Church." The Baptists do not use such expressions. We know nothing of a great State Church. The report was requested for publication in The Baptist Record.

The Committee on Resolutions suggested that since three-fourths of the ministerial students are in a Theological Seminary—the Southwestern Seminary at Ft. Worth, Texas, that this Convention appoint two trustees of that institution. This was unanimously carried.

It was further resolved that the Program Committee of this Convention give a special place on the program for music and appoint some one to direct and lead the same during the next session of the Convention.

It was further resolved to plead with the Legislature when convened in January, 1916, to enact laws that will prohibit the use of slot machines, and the advertising of the sale of whisky in any of our State papers.

Resolutions of thanks were extended to the railroads for reduced rates, and the Traction Company, and the daily papers for valuable services. The citizens of the charming city of Hattiesburg for royal and beautiful entertainment. The pastors of the several churches for faithful services. To the faculty and student body of Woman's College, who have spared no efforts for our comfort and enjoyment. To Miss Ruby Burkett for faithful and courteous services in looking after our mail.

The following named committee on program, was appointed: J. L. Johnson, J. W. Provine, R. A. Venable, J. B. Lawrence, P. I. Lipsey, J. R. Carter, I. P. Trotter and C. C. Pugh.

Nominations.

State Convention Board—Terms expire 1916—E. T. Moberly, W. I. Thames, I. P. Trotter, P. I. Lipsey, W. H. Morgan, W. A. Jordan, T. J. Shipman, H. C. Roberts, M. P. L. Love.

Terms to Expire in 1917—A. T. Cinnamon, G. S. Dobbins, L. G. Gates, J. P. Williams, J. W. Lee, W. C. Tyree, R. S. Gavin, M. C. Vick, R. L. Gillon.

Terms to Expire 1918—W. A. Borum, H. M. King, Zeno Wall, A. H. Longino, A. J. Aven, H. L. Martin, R. L. Motley, T. L. Holcomb, T. J. Barksdale.

Trustees of Mississippi College.

Terms Expire in 1916—J. N. Ellis, J. M. White, J. P. Williams, H. E. Ray, B. W. Griffith, C. F. Woods, E. L. Carter, L. A. Whittington, George Anderson.

Terms to Expire in 1917—J. M. Hartfield, Theo. Whitfield, A. J. Brown, J. D. Franks, J. L. Low, O. B. Taylor, Z. Wardlaw, Z. D. Davis, W. N. Puckett.

The next convention will be held at Columbus, beginning November 8, 1916.

Martin Ball, of Clarksdale, will preach the Convention Sermon, or his alternate, Webb Brame.

The Convention adjourned in "peace, love, and unity." Prayer was offered by Dr. Provine, of Clinton.

FREE THANKSGIVING CARS FOR THE ORPHANAGES.

We wish to make the following announcements in regard to the free Thanksgiving cars for the orphanages. We trust that all of the preachers, church members and friends of the orphanages will take due notice. I. C. Railroad—Horn Lake to Grenada, November 26; Rev.

W. D. Wendell, Como, Miss., and Rev. W. E. Lee, Como, Miss., in charge. I. C. Railroad—Grenada to Jackson, November 24; Rev. O. W. Bradley and Dr. Scott, Winona, Miss., in charge. I. C. Railroad, Aberdeen Branch—Aberdeen to Durant, November 23; Miss Lill Dodd and Mr. D. L. Brown, of Kosciusko, Miss., in charge. I. C. Railroad—Osyka to McComb, November 30; from McComb to Jackson, December 1; Mr. J. R. Kyzar and Mr. W. D. Davis, from Brookhaven, and Mr. E. W. Reid, Magnolia, in charge. I. C. Railroad—Lamar via Holly Springs, to Grenada, November 23; Rev. T. H. Dorsey, of Water Valley, and Rev. W. M. Fore, Lamar, in charge. Y. & M. V. Railroad—Clarksdale via Tutwiler and Greenwood, to Yazoo City, November 23; Mr. Rowan Thayer and Dr. W. T. Johnson, Greenwood, in charge. Y. & M. V. Railroad—Tutwiler via Drew, Ruleville, Moorehead, Belzoni, etc., to Jackson, November 23; Mr. M. C. Smith, Moorehead, in charge. G. & S. I. Railroad—Gulfport to Hattiesburg, November 17; Rev. L. F. Alford, Saucier, in charge; He over in Hattiesburg, November 18; Mr. K. T. Moore in charge; from Hattiesburg to Jackson, November 19, Rev. W. M. Williams, Mt. Olive, in charge. N. O. M. & C. Railroad—Walnut to Newton, November 18; Rev. J. N. Holder, Pontotoc, and Rev. R. P. Neblett, Ripley, in charge. M. & O. Railroad—Corinth to Artesia, November 17; Mr. Fred McDonnell, Jr., Okolona, in charge. M. & O. Railroad—Columbus to Meridian, November 17; Rev. D. W. Babb, Crawford, in charge. M. & O. Railroad—State Line to Waynesboro, November 26; Waynesboro to Meridian on the 27th; Mr. W. H. Patton and Mr. Geo. S. Weems, Shubuta, in charge. N. O. & N. E. Railroad—Hattiesburg to Picayune, November 26, and Hattiesburg to Meridian, November 27; Rev. S. L. Hearn and Mr. Geo. S. Weems, Shubuta, in charge. A. & V. Railroad—Meridian to Jackson, November 29; Mr. W. H. Thompson, Forest, and Mr. A. P. Summors, Pelahatchie, in charge.

We are anxious to make a success of it, both for the sake of the railroads who have so kindly granted it, and for the sake of our children, who will be greatly benefitted by it. May we depend upon you to take the matter up in your community and interest, with you, such others as will push the work, and will you, with them, see all the people in your community and give them a chance to contribute liberally to this car?

The car plan is a great success where it is well worked. On account of the boll weevil and other conditions in certain sections of our State, the contributions will necessarily be cut off, so we shall need to make an extra effort for contributions in money and provisions for our orphan children.

In the two orphanages we have more than 450 children to be fed, clothed and warmed. Besides what money you can give, they can use anything to eat or wear, for girls or boys from two to sixteen years old. Get your people to send molasses, corn, flour, sugar, grits, cured meats, lard, all kinds of canned goods, all kinds of dishes, and boxes of clothing, shoes, hats, hose, elastic, soap, pins, needles, thread, buttons, pencils, tablets, quilts, blankets, sheets, pillowcases and towels.

The railroads are better pleased when we fill the cars well, and so are our orphan children. Appoint a soliciting committee, get them to secure contributions of goods, then arrange with some one to carry them to the depot in due time, and the car will pick it up and carry them to the depot in due time, and the car will pick it up and carry it to Jackson. Mark every package plainly, either to the Methodist or Baptist Orphanage. Please see to that.

Yours fraternally,

J. B. RANDOLPH, Manager.
J. R. CARTER, Manager.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

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State your church requirements and send for free estimate on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookcases, Envelope Holders, Communion Cup Holders.

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Bank Fixtures

CALOMEL TODAY, SICK TOMORROW

Dose of nasty calomel makes you sick and you lose a day's work.

Calomel salivates! It's mercury. Calomel acts like dynamite on a sluggish liver. When calomel comes into contact with sour bile it crashes into it, causing cramping and nausea.

If you feel bilious, headachy, constipated and all knocked out, just go to your druggist and get a 50-cent bottle of Dodson's Liver Tone, which is a harmless vegetable substitute for dangerous calomel. Take a spoonful and if it doesn't start your liver and straighten you up better and quicker than nasty calomel and without making you sick, you just go back and get your money.

If you take calomel today, you'll be sick and nauseated tomorrow; besides, it may salivate you, while if you take Dodson's Liver Tone you will wake up feeling great, full of ambition and ready for work or play. It's harmless, pleasant and safe to give to children; they like it.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Sunday School Lesson

BY A. J. AVEN, LL. D.

HOME MISSION LESSON.

Amos 5:1-15.

Introduction.

"We turn to the study of Amos, one of the minor prophets. Amos was a faithful prophet of the Lord who lived during the reign of Uzziah, king of Judah, and Jeroboam II, king of Israel. His home was Tekoa, six miles south of Bethlehem, and twelve miles south of Jerusalem. By occupation he was a herdsman. He is also spoken of as a gatherer of 'sycamore fruit' which is a sort of wild fig. This fruit will not ripen unless it is pinched or pressed, and this act is implied in the expression, 'gatherer of sycamore fruit,' so that Amos was a pincher of wild figs. His life afforded him abundant opportunity for meditation. His devotion to God and his communion with Him fitted Amos to become a prophet. He was called to exercise that office, being especially a prophet of Israel, although he belonged to the kingdom of Judah. The scene of his labors as a prophet was Bethel, twenty-five miles north of his home, a center of idolatrous worship, as well as a seat of the school of the prophets. His name means 'burden,' and was in keeping with the character of the work which he was called to do. The message was a weighty one. It foretold the downfall of Israel. In the first part of his prophecy, Amos denounces the sins of surrounding nations; in the second he gives a description of the moral condition of Judah; in the third he foretells the destruction of the sinful nation, and in the fourth he foretells the Messiah's kingdom and the happiness of God's people. The lesson today presents a view of Israel in great prosperity and also living in great luxury and therefore in great danger. The chapter opens with a lamentation for Israel and a prophecy of its destruction, which is deserved, inasmuch as the nation was persistent in rebelling against God. The prophet exalts Jehovah, thus giving a strong reason why Israel should earnestly seek Him. There is hope for the nation if the people will turn to God, yet there is no expression of hope that such repentance will take place. This is designed as home mission lesson, and aptly so, for Amos was an Israelite and he was sent to other Israelites."

The Lesson Teachings.

Importance of Hearing.—The first thing necessary to a change of heart is to hear the truth when it is presented. It is a sad fact that not all that is said in sermons, however consecrated the preacher, is heard by the congregations. This thought—not only the message, but the messenger, should be attractive. What is meant is this: The gospel is a sacred truth, always attractive to a disciple of Christ, yet it does not so appeal, always to the unsaved, and

so it is of great importance that the man of God clothe his thought in the most forceful expressions and deliver his discourse in the most forceful manner. In other words, every power of a man delivering a gospel message to dying men, should be consecrated to God, and this means that nothing should be neglected that would lead men to accept the saving truth.

The Way of Salvation.—Many ways have been sought by the world for salvation. But all ways outside of the shed blood of Jesus are without effect. The heathen in his ignorance strives through plans suggested by men, but their lives pass on dissatisfied. Life eternal is the desire, above all else, of the human soul. Nothing is more repulsive to the human mind than the thought of eternal death. But as distressing as is this thought, yet eternal life associated with eternal darkness is still more frightful. But listen, God has provided a way to escape eternal darkness. Hear and live! "Come unto me and live." Or as it appears in verse 4, "Seek ye me and ye shall live." Though the virgin be fallen, yet Christ can raise her up. It is only a question of hearing, believing and accepting. The exhortation is to us today just as forcefully as it was to the Israelites. Sin is sin wherever and by whomsoever committed, and it must be taken from the soul before salvation can come in.

Warnings.—The various transgressions are enumerated, and the people are reminded that they are all known unto the Lord, and that there is only destruction in the course which they are pursuing. But the promise is ever held out that salvation is found in turning unto the Lord. But the prophet would not have the people come unto a weakling unable to help in times of the greatest danger, but he calls attention to the fact that the Lord whom he is recommending is the Creator of all that is visible about them. If he can make all this array of beauty and power, He is able to reclaim the soul engulfed in sin, if he will only turn to Him.

Hope.—"Seek good and not evil that ye may live." In this injunction, it should be noted that the starting of seeking good is found in seeking the pleasure of the Lord. The preparation for service is found in seeking to know His will, and the activities of the Christian life are found in executing the Master's will concerning Him. The best thing possible for our country would be a thoroughly evangelized country. Were

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If you have Red, Weak, Watery Eyes or Granulated Eyelids. Doesn't Smart—Soothes Eye Pain. Druggists Sell Murine Eye Remedy, Liquid, 25c, 50c. Murine Eye Salve in Aseptic Tubes, 25c, 50c. Eye Books Free by Mail. An Eye Tonic Good for All Eyes that Need Care. Murine Eye Remedy Co., Chicago

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Surprisingly Good Cough Syrup Easily and Cheaply Made at Home

If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents, and gives you a full pint—a family supply—of a most effective remedy, at a saving of \$2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

It's really remarkable how promptly and easily it loosens the dry, hoarse or tight cough and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. A splendid remedy for bronchitis, winter coughs, bronchial asthma and whooping cough.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiaicol, which is so healing to the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex," and do not accept anything else. A guarantee of absolute satisfaction goes with this preparation or money promptly refunded. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

that so, there would not be much trouble in securing an interest in the evangelization of the countries outside of our own. While this is true, it would be bad policy to wait until our own country was evangelized before we made an effort to send the evangel to other parts not having it. But when the final word is said, we must remember that the home supply must be had.

Tobacco Habit—Banished.

In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 46, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER," and positive proof.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

Mississippi Woman's Missionary Union Page

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MISS FANNIE TRAYLOR, Young People's Leader..... Jackson
MISS MARY RATLIFF, College Correspondent..... Raymond
MISS M. M. LACKEY, Cor. Sec'y-Treas..... Jackson

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

The rush and bustle of the convention is over, but the inspiration gathered from it is deep and abiding.

Our women at the convention caught a greater vision of the needs of our mission field from a five-minute talk given by Dr. Love. They pledged themselves to support a missionary on the foreign field. This is a great opportunity for us to multiply our usefulness. We hope all our women will hear this call.

We will give more of the convention news next week.

"Give as you would of your substance If His hand the offering took."

Thomas Perkins heard the Master say, "Weep with those that weep and turn their sorrows to rejoicing." It is said of him that no story of distress springing to his eyes, of distress was ever told him without tears springing to his eyes, tears of sorrow for the suffering and tears of joy because he was able to relieve it as his millions went to this good work. Again he heard the Master's voice, "You have done it unto me."

Frederick Kohne heard the Master's voice say, "Suffer the little ones and forbid them not." Having no children of his own, he gave the great portion of his millions in the bringing of comfort to the children of the poor. As he labored for the little ones, again he heard the sweetest voice of history say, "You have done it unto me."

Anson G. Phelps heard the Master say, "Go ye into all the world and preach the gospel to every creature." He obeyed the call by giving throughout his life, and when he died he left his immense fortune to the mission boards, thus erecting a monument which time cannot corrode, for by his influence thousands have been brought to a saving knowledge of the Christ.

We cannot give millions but nevertheless we can erect a memorial, for small sums wisely given grow greater and greater with the passing years. "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered him," "for where your treasure is there will your heart be also."

"Is your cruse of oil wasting? Hasten its falling drops to share And through all the years of famine Thou shalt still have drops to spare."

"Love divine will fill thy storehouse Or thy handful still renew, Scanty fare for one will often Make a royal feast for two."

"For the heart grows rich in giving All its wealth is living grain; Seeds which mildew in the garner Scattered, fill with gold the plain."

Paper read by Mrs. F. J. Jones, of Shubuta, at a W. M. U. meeting in Quitman, Miss.

Systematic and Proportionate Giving. How this subject ought to appeal to every Christian trying to do work for the Master!

The Good Book contains so many passages of how we ought to give and how much to give. Our ministers all over this land of ours are crying unto their people to give of their means and to give themselves. Our brothers and sisters across the waters are calling us to come over and help.

Paul in his letter to the Corinthians, is telling them how to give. He tells them, "Upon the first day of the week let every one of you lay by him in store as the Lord has prospered you, so that there will be no gathering when I come."

Malachi in rebuking his people for their infidelity says, "Will a man rob God? Yet ye have robbed me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings." He beseeches them to bring all the tithes into the storehouses that there may be meat in mine house and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

We remember how Jacob at Bethel made the vow to God to give Him a tenth of all that the Lord should give him.

We are exhorted most beautifully in the following lines to

"Give as you would if an angel waited
Your gift at the door.
Give as you would if tomorrow found you
Where giving is o'er,
Give as you would to the Master if you met
His loving look."

Report of Southwest Division.

Mrs. A. J. Aven, Vice-President. There is a legend old of a certain Norse king, who, when age had feebled his hands and dimmed his

sight, divided his vast kingdom among his beautiful daughters, charging them to be loyal to their king and faithful in their work to uphold his kingdom. When the time came that he should be gathered with those who slept, he gave to each daughter a magical golden cord woven from obedience, love and loyalty, saying, "Let these bind you one to the other and to me." The work of the kingdom that I want you to consider is not mythical nor legendary, but so real and vital, so sacred in purpose and plan that after twenty centuries, the world has never produced its like. It is Christ's kingdom. He is the King and the workers are the children of the King—handmaidens so bound together with a golden cord of obedience, love and loyalty that their feet have been swift winged in the execution of the King's business.

The southwest district of our State work is composed of nine associations, and the good progress and increasing interest in the work could not be otherwise with nine such faithful and consecrated supernitents. I regret that it has not been my privilege to visit the associations personally, this has been impractical, however, when solicited, I have given what assistance I could by correspondence.

I trust I will not be accused of partiality if I speak especially of the great gratification of the Central Committee in the progress of the work in Carey Association. For some time we were greatly distressed over conditions there, but it seems to me that "the woman and the hour have met" in Mrs. McDonald Watkins, the superintendent, for the most inspirational work of the year in the southwest division has been accomplished in Carey Association. I wish I could embody her entire report. It is brimming full of zeal and enthusiasm for the King's business. When Mrs. Watkins took charge of the work, there was not a W. M. U. in the association. There was a ladies' aid society in Natchez, also one in Gloster. Now out of the fourteen churches composing the association, there are six Woman's Missionary Unions, a Y. W. A., a Royal Ambassador, two G. A.'s, and two Sunbeam Bands, with contributions for all purposes amounting to \$1,577.61. Mrs. Watkins gives abundant credit for the efforts and co-operation of other workers what has been accomplished when she says, "We have all pulled together; prayer, faith and personal service have done the work. The associational meeting was held at McCall, with representatives from every union in the association. During the coming year, each union will meet on the same day, and at the same hour, the first five or ten minutes to be spent in united prayer for the work. All of our societies use Royal Service and they are no wgetting up clubs for the Home Field, Foreign Record." I want especially to emphasize this part of her report, for in it very nearly lies the secret of her success. Surely the golden cord is binding the hearts of these women to

Dorothy Page

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their splendid superintendent and to their King.

The superintendent of the Rankin County Association was ill at the time of the associational meeting, but Miss Lackey was present and held a short session with the women. The work is in its infancy in this association, but several new societies have been organized during the year which seem to be fully alive to the importance of the work, under the direction of Mrs. Annie Berry, of Florence, as superintendent.

There are many earnest workers among the women of Mississippi Association. Their superintendent, Mrs. McKee, had planned to have the associational meeting, on October 8th, but as they were fortunate in having Miss Traylor visit them on October 7th the meeting was called for that date. Mrs. C. E. Bates, of Gloster, was elected superintendent for the coming year. They are planning to have the quarterly associational rallies this year as a means of stimulating a deeper realization of the meaning of the work of the kingdom. Their reports are splendid and have been promptly and regularly sent to headquarters.

Mrs. Robert Russell, of McGee, is the newly elected superintendent of Strong River Association. The associational meeting was held with Palestine church with sixty women present. Reports were good, subscriptions to Royal Service were taken, and a Woman's Missionary Union organized in the Palestine church. Several churches have invited the superintendent to come and help organize a W. M. U.

In Bogue Chitto Association, Mrs. A. K. Godbold, the wide-awake superintendent, has labored under difficulties, six churches having withdrawn from that association to affiliate with the Walthall Association. However, she has organized new societies and reports renewed interest, and the largest attendance at the woman's meeting in the history of the association. Their contributions for the year have been \$1,244.62.

Mrs. J. V. May, superintendent of Union Association, was not able to be in the meeting of the association, however there was a good attendance and a live interest manifested in the organization of new societies, the hospital, and training school. Mrs. L. L. Posey, of Fayette, was elected superintendent for the coming year.

"Notwithstanding we were handicapped," says Mrs. Bolian, superintendent of Lincoln County Association, "in having to crowd our meeting in one short hour, I regard it the best meeting the women have ever had. Eight societies were represented and the delegates gave their reports with interest and enthusiasm. A large number of the brethren were present and in full sympathy and accord with our work. We are greatly indebted to Miss Traylor for her helpful suggestions."

As is usual, Copiah Association comes right to the forefront in all good works. Two afternoons were given to their associational meetings, a splendid program being presented at the first meeting and the very delightful work of packing a missionary box occupied the second after-

noon. Mrs. C. T. Owens, the consecrated, says, "I am determined that next year we shall have a representative from every union. This year from twenty-five churches we have had twelve societies contributing \$2,224.27."

The work of the women of Central Association, under the leadership of their efficient superintendent, Mrs. P. I. Lipsey, has been constant and faithful. Every department fostered by our great union has been supported, while some of the societies have given to the Judson Memorial and the Home Board building and loan fund. Boxes have been sent to the orphanage, the hospital, and the ministerial students of Mississippi College. Mrs. Lipsey has held two extra mission meetings and in various ways has aroused interest in the work, because of the large increase asked of Central Association. Although the association did not meet the apportionment in State Missions, yet a marked increase in contributions is noted. The associational meeting was held at Clinton with good attendance, unusual interest, and personal reports from eighteen societies with contributions amounting to \$1,955.29.

Of course we have not attained to that high degree of efficiency in the southwest division that the work demands, for there are grave problems yet to be overcome, but we have in our superintendent women of courage, talent and untiring zeal, which have been consecrated to God's service. As vice-president of the division, I beg you to think as you have never thought what it really means to organize a W. M. U., a Y. W. A., or a Sunbeam Band. You may be putting in motion forces that are to be potential factors, perhaps, in the bringing in of Christ's kingdom on earth.

In this day of great national and international crises, of political, social and religious unrest, it is certainly the time of all times for spiritual awakening, the time when all prayers, and all efforts should be united in the one common cause of spreading Scriptural knowledge and righteousness over the land. It is a time when the King's business requires haste, a time when the bond of love, loyalty and obedience should so unite us that there shall be a harmonious and legitimate striving to develop and enlarge every resource of the kingdom of our Lord Jesus Christ, for it is only when we are thus united to God through Christ, "that the current of eternal possibility circulates through us."

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It has been eleven years since Mrs. R. H. Graves, of China, took a vacation. She is so interested in the progress of the work that she has sent to the board \$400 from a small legacy left by her late husband, to procure a missionary teacher to aid in her absence.

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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tē'man, duke
Mib'zar,
54 Duke Māg'di-el, duke Iram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Pharez. 13
The children of Jesse. 18 The posterity of Caleb the son of
Jephunneh. 21 Heron's posterity by the daughter of Machir.
22 Jerahmeel's posterity. 24 Shimon's posterity. 25 Another
branch of Judah's posterity. 50 The posterity of Caleb the son
of Jephunneh.

THESE are the sons of 'Is'ra-el:
Reu'ben, Sime'on, Lē'vi, and
Jū'dah, Is'sa-char, and Zeb'u-lūn,
2 Dān, Jō'seph, and Bēn'ja-min,
Nāph'ta-li, Gad, and Ash'er.

19 And
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23 And

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THAT UNANSWERABLE QUESTION AGAIN.

In my first communication, I endeavored to make clear three points—(1) that matter sent in by the boards was news; (2) that subscribers were secured with the understanding that general denominational interests would be cared for by the papers, as the "organ" of the several interests of the denomination; (3) that inasmuch as the papers had to print something, that it was far better to give room to the matter from our boards than to "fill in" with such "stuff" as too frequently filled four or five pages of our best papers even.

In your comment you seemed not to have noticed any only the first, and minimized its importance, by saying that, as to the news contained in the matter sent out by the boards, "in nine cases out of ten that is just what it is not"—not news at all; but "argument and appeal." There is a difference of opinion, as to what constitutes news; and, I am reminded of what a reporter for one of our great papers told me, as to his early experience as a news writer. As he started out on his first hunt for news, the managing editor gave him this instruction, "If you see a dog bite a man, that is not news; but, if you see a man bite a dog, that is news—hurry in, as we can star that on the front page."

Take page six of The Record last week, where doctors Lawrence and Carroll told of the work of two of our great boards—that was news worth the price of the paper indeed, to every reader of it, who is at all interested in our great mission work. But had it been only "argument and appeal" of the solidest kind, I happen to know that religious papers always stand ready to pay good prices for articles containing good argument and strong appeal—the stronger the better, even if there is not the slightest tincture of news in it—and so it appears that your objection is not well founded, either as to the item of news, or "argument and appeal."

Now, in all seriousness, I am sure the papers need the help of the boards, as much as the boards need the help of the papers; or to make the meaning entirely clear, the boards can get along quite as well without the papers as the papers can get along without the boards. The papers are private, personal property, owned and operated first for the gain of the owners, and second, for the public good—just as well settle this once for all, for it is a fact. The editor expects his "bread and meat" which is right; and then he expects to do some public good while he makes his "bread and meat," and he does a great deal of good—as much by publishing what our boards furnish him, as by anything else he says or does. Of course, some papers, by bad management and poor work, make a failure of it, just as some of the rest of us do in our line; but, it is neither fair nor just to charge a delinquency like that to our boards, any more than it is to a subscriber, who happens to be the pastor of a church, and writes

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glowing accounts of his work, or has somebody else to do it.

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SOME LOST ARTS.

There are some arts that are seemingly lost that might be to some extent revived with good results. The arts to which I allude are bleeding, blistering, leeching, cupping, legal hangings and preaching of an old-fashioned hell with a good supply of fire and brimstone. These arts have been supplanted by others. It is likely that it was a misuse of these that has led to their disuse and abandonment. Bleeding for all complaints and even for a feeling of malaria, is so absurd that it is no wonder that it has become obnoxious. In some cases it has been supplanted by other means that are as efficient and less obnoxious. But still physicians find some cases where nothing will answer but an old-fashioned bleeding. The same may be said of blistering, cupping and leeching. Legal hanging is also an old and very useful art that was formerly impaired to such an extent that it became unfashionable and ungente. It was formerly used as a remedy for theft and smaller misdemeanors until the pendulum swung so far to the other extreme that now it is not thought to be in good style to hang any white man for deliberate and premeditated murder. But it is considered better style to allow the criminal to plead guilty of manslaughter, sentence him to the penitentiary to be in a few years pardoned. But would it not be well to ignore fashion and have a few good old-fashioned hangings? Some old fogies think that it would better the health of the State to be less up on style and more on strict justice. A case of murder is put off as long as the defending lawyer can do so. After he is convicted, it has to go to the Supreme Court, perhaps, to lie there for a year and maybe have to be tried over and finally, if convicted a second or third time, sent to the penitentiary with the chance of being pardoned. This is the latest fashion; but couldn't in some extreme cases, fashion be ignored and the old art of hanging (not in public) be restored enough to keep the art from being forever lost?

And wouldn't an old-fashioned hell with lots of brimstone and a good sized blaze stop so many suicides, and such heinous crimes as is becoming to be of daily occurrence? The preachers tell us that the fear of hell will not save anyone, but it does seem that if a man was taught that outside of the frying pan there is a great conflagration with the devil using his spare time shoveling on brimstone, he would stick to the frying pan. All suicides are moral

towards and infidels or lunatics. The substitution of a moderately warm hades for a good old red-hot hell, is more aesthetic and genteel fashion, but not near so serviceable and lasting as an old-fashioned hell. Reforms are said never to go backward and it is well enough to recognize the teachings of science; but philosophers teach us that many things that seem to be sound and scientific today will be erroneous and unscientific in the next century. What a great disappointment and horror will it be to one who has been taught that if he jumps out of the frying pan of debt, a scolding wife, or husband, a failure in financial affairs, or hard work and ill health that he will land in a hades that is a little uncomfortably warm and that he, after a while, will have a second chance, to find himself in an old-fashioned red-hot

(Continued on page 16)

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The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

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The Baptist Record.

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CAPTAIN W. T. RATLIFF IN MERIDIAN.

One of the best things we have had in Meridian of late was a lecture by our old friend, Captain W. T. Ratliff, on the subject of "Law Enforcement." It is well known that he is the president of the "Law Enforcement League," and has given large study to the things involved. He was here by previous arrangement and was greeted by a good and appreciative audience. His discourse was replete with wholesome information, pungent criticism, wise suggestions with enough of humor to make it quite savory, and "grip" enough to stay with us and set us to thinking, and trying to do better. His field of thought covered the ground of present untoward conditions of law enforcement, and the reasons leading thereto, together with three clear-cut and forceful suggestions of whole some remedies, touching all the way down—or up—from more distinctive legislation, and the highest courts through the school, local society, the church, and the home. One of his best thoughts was to the mothers who have the first and opportune touch in the training of budding humanity. What he said was wondrously full of suggestion as to responsibility, method, and opportunity. One must not think, however that he had nothing to say to the fathers, for what he did say to them concerning their responsibility, duty, and ability, lacked little of being a plenty. It is also worth while to say that his direct tribute to the courts and legal fraternity was fearless, pungent and candid, though kindly respectful. My last word concerning this high-class discourse by this strong man, this worthy citizen, and patriot, is that it is the well "ground out" product of a long, busy and useful life, a very large portion of which has been in the midst of officialdom of courts and legal administration and the residue in one of the model homes of the land, presided over by one of the noblest of women.

In love,
J. A. H.

AN ABLE ADDRESS.

Rev. J. H. Bufford, moderator of the Bolivar County Association of Negro Baptists, makes an annual address to that body, of which he has been moderator for fourteen years. It was published in the Baptist Gazette, of Mound Bayou, and reflects credit on him and his people in the work they are doing. Among the good things he said, the following are given as a sample:

"Friends, as well as enemies, do the cause a great injustice sometimes by honest criticism among less informed people. It is true that people in all public positions are subject to criticism, but those who presume to criticize should exercise some discretion as to when and where and the extent of their animadversion, less they kindle the flame they are aiming to extinguish. We should do ourselves a great favor, brethren, to use a little more caution in our an-

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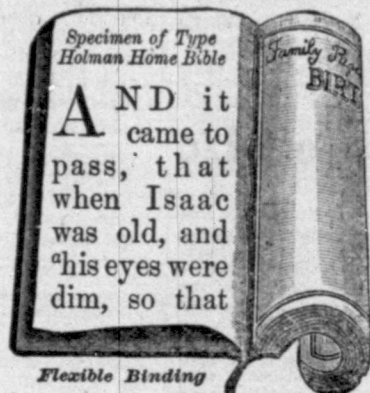
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Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

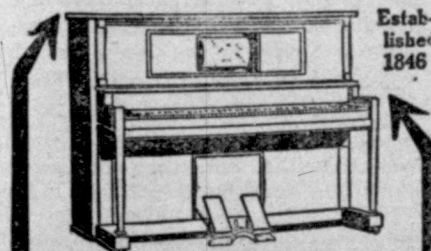
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notation of the men we put in charge of our work.

"That for the most part we are not doing our whole duty, neither toward our denominational work nor toward the cause of missions, is a fact that we all must shamefully admit. Why are we not doing our whole duty? Is it because of selfishness? Then we ought to be ashamed of ourselves. Is it because of ignorance? Then we ought to inform ourselves. Is it because we, as pastors and leaders, have not the ability and influence to stir the people to action? Then we ought to resign our pastorates and let the churches call men who have the necessary qualities to excite them to action. The people should know their duty toward their denominational work and should not be kept in the dark on account of selfishness, ignorance or inability on the part of their leader. The failure of the churches to come up to the requirement must be charged, very largely, to us as pastors. As serious as this indictment is, pastors must answer it. The churches are in our charge, and we must atone for their indolence."

TETTERINE CURES PILES

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich. "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 10c at druggists or by mail from Shuptrine Co., Savannah, Ga.

RINGING THE CHANGES.

The chairman of the committee was addressing a meeting at a teachers' institute.

"My friends, the schoolwork is the bul-house of civilization. I mean—ah—"

He began to feel frightened.

"The bulhouse is the schoolwork of civ—"

A smile could be felt.

"The workhouse is the bulschool of—"

He was evidently twisted.

"The schoolbul is the housework" An audible snigger spread over the audience.

"The bulschool—"

He was getting wild. So were his hearers. He mopped his perspiration, gritted his teeth, and made a fresh start.

"The schoolhouse, my friends—"

A sigh of relief went up. Hamlet was himself again!

He gazed serenely around. The light of triumphant self-confidence was enthroned upon his brow.

"Is the woolbark—"

And that is when he lost consciousness.

OLD SORES VANISH

Get rid of them with Gray's Ointment—for ninety-four years an indispensable family remedy for all abrasions and eruptions of the skin. It speedily heals cuts, wounds, burns, bruises, boils, carbuncles, sores, poison oak, etc., and effectively prevents blood poisoning, which frequently rises from a neglected cut or sore. "I have used your Gray's Ointment for ten years or more, and for boils, carbuncles, and sores, there is nothing equal to it," writes Mrs. G. A. Bolick, Conover, N. C. Only 25c a box, and it will save you many an ache and much trouble. Get it at druggists, or try a free sample by writing to W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

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The Baptist Record

Jackson, Miss.

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McBEE GRIST MILL
is especially designed for "neighborhood grinding." It is modern in every respect. The fastest mill made. The action for is built-in and clean and of all dirt before grinding. Sifter swings beneath a stout and operates by eccentric rod. These two features make McBee ground meal pure and whole some. Send for catalog K today.

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know that at last he has consented to the publication of a volume of his sermons. Among the fifteen sermons in this book are the following: "A Prayer for a Revival," "Trumpeting the Gospel," "A New Testament Good Man," "The Temptation of Our Savior," "The Growth of Faith," "Christ's Message to the Weak," "The Subject and the Object of the Gospel," etc.

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SOME LOST ARTS.

(Continued from page 13)

hell without a drop of cold water for his parched tongue with the doors securely locked and the key thrown away.

Why not, now that the war has made intercourse with Paris difficult, if not dangerous, lay aside all attempts to keep up with the latest fashions and go back to the good old substantial home-spun materials that used to be so serviceable and wholesome, and even if the pendulum could be thrown back so far as to include the stone for the lad that can't be induced to come down from the apple tree with grass our health, officers would probably agree that it would unprove our moral sanitation.

W. B. KINABREW.

(THIS man needs a guardian, from the kind of copy he sends.)

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

WHAT ABOUT RIDGECREST?

By Hight C. Moore, Editor Biblical Recorder.

Why has the Southern Baptist Convention given its endorsement to the Southern Baptist Assembly which is located at Ridgecrest, North Carolina? How is it that during these seven summers past our great denominational agencies have furnished representatives for the Ridgecrest program and that with them have been grouped many other influential Baptists from all sections of the South? Has experience proven that there is, after all, a distinct and imperative place for Ridgecrest in our denominational life? And if so, what of the status, the needs, and the outlook?

These questions are pertinent and ought to be clearly answered. Perhaps the following paragraphs will throw some light upon them.

I—Why Ridgecrest Arose.

We live in the day of the institute, the chautauqua, and the summer assembly. Many thousands of Christian workers are attending them and being molded by them. They are, in fact, profoundly affecting general opinion touching both theology and ecclesiology. A number of these meetings are true to the faith of our fathers; but in some of them there is at times false emphasis, occasional effacement of denominational integrity, and once in a while outright misinterpretation of the Bible.

The most popular of the general chautauquas are either non-sectarian or interdenominational, and hence cannot fully meet the situation for Southern Baptists as a whole.

And certainly our enthusiastic young Christian workers, both in the pulpit and out of it, must have something first-class of their own, or in increasing numbers they will attend chautauquas which more and more are going to become forums for doctrinal laxity, if not destructive heresy.

These sad words came from the lips of a North Carolina lady, a patient of the Kellam Hospital, Richmond, Va.

The writer had been inspecting the hospital, interviewing patients, among them this North Carolina lady. Her remark, "Oh, if only I had known of Kellam Hospital years ago," elicited the inquiry as to why she regretted not learning of the institution at an earlier date. Her reply was that she had suffered untold agony in three operations for cancer, in each instance the cancer returning. Finally she had learned of Kellam Hospital and had come there for treatment. Her case had been a severe one and required much time. She longingly remarked that more than seventy-five patients had been dismissed fully cured since she came to the hospital.

The writer asked her how long it would be before she would go home cured. She replied that she was almost well and hoped the doctor would soon let her go home, but that they wouldn't tell her just when she might go.

She was very enthusiastic over the methods of the hospital and felt confident that at last she was going to be rid of the curse of cancer. For some years she had suffered terribly from that disease, and the disease itself combined with three separate operations by surgeons had made her almost despair of life until she heard that Kellam Hospital could cure her without the use of the knife or the loss of blood.

I talked with a very handsome woman from Richmond, Va., from whom two cancers had just been removed. I was shown the cancers. She was very cheerful and regarded it as only a matter of days when she would be well and home again.

I talked with a Mr. Jackson from Hanover county who had been sent to the hospital by Mr. Anderson, the health officer of the county. Mr. Jackson was seventy-one years old. The cancer which had been removed had covered a large part of his neck, jaw and all of his ear. Indeed a part of the jawbone had been removed, also a part of the ear, but the flesh had been grown back in, covered with new skin grown over the wound without the necessity of transplanting skin to the location of the cancer. Mr. Jackson was almost well and expected to leave the hospital in a short time.

I talked also with a Mrs. Bell and a Mrs. Stevenson, both of North Carolina, also several other patients. I saw their wounds being treated, most of them being nearly well.

All of the patients were very cheerful. All of them regarded their lives as perfectly safe and felt sure that their cancers would not return.

To me this place is a wonderful place, for it is generally thought by the public that cancer is incurable. This grave mistake is being corrected by the wonderful cures being made here.

I asked the physicians in charge whether they were able to cure internal cancer. The reply was that it was impossible to directly medicate internal cancers and for that reason Kellam Hospital did not attempt the treatment of internal cancers, though they did treat cancers of the mouth and of the jaw and tongue. The reason for rejecting internal cases was that it would require the keeping open of a wound for so long a time that it would be dangerous to the life of the patient.

I asked as to the percentage of cases which are cured. The reply was that over 90 per cent of the cases admitted to the Kellam Hospital were cured of cancer. I asked them as to how large a percentage had their cancers return, and the reply was less than 1 per cent.

If the wonderful work done in this hospital were known generally throughout the United States, a large percentage of the 80,000 deaths from cancer would be eliminated, and the whole western section of Richmond, Va., would be full of cancer patients applying for treatment.

It is truly a wonderful place of hope and good cheer; for those who go there expecting only to die unless cured are at once brought in contact with scores of patients who are rapidly recovering and at once get new hope, a new lease on life. The Kellam Hospital is not a place of sorrow or fear, but the patients are full of hope, are happy, cheerful, and look upon the cancer as anything but a hopeless disease.

I asked the physicians what their point of view was as regards cancer being contagious or infectious. The reply was that it was neither, also that it was not a blood disease, and could not be communicated in any ordinary way. The Doctors Kellam gave the writer evidences of the correctness of this point of view.

Some medical practitioners are opposed to the Kellam Hospital on the ground that the Kellams do not make known their method of treatment. A prominent Richmond manufacturer came in to play a game of checkers with the elder Dr. Kellam while the writer was stopping with him. On being introduced, this gentleman showed me three scars on his face where the Kellam Hospital had removed three cancers. He stated that he first came to the Kellam Hospital for examination, having at that time only one cancer on his face. He was assured by them that he could be cured, but did not remain for treatment. He was then examined by four physicians who advised X-ray treatment. He went to another hospital in Richmond, Va., and was told by the physician in charge that he could cure him. Was under X-ray treatment sixteen months, at the end of which time he was told by the physician that he could not cure him and was advised by him to go to Johns Hopkins Hospital. He then had four cancers on his face instead of one, three being caused by the X-ray treatment. Instead of going to the Johns Hopkins Hospital, he decided to go to the Kellam Hospital where he was cured.

The Richmond physician then remarked that if the patient had determined to go to Kellam he was glad of it, although he could not ethically recommend him to go there.

The manufacturer remarked to the writer that if he had had good sense he would have stayed with Kellam at the beginning and would have avoided the pain of the operation and the return of the cancer. The scars were very slight, and this gentleman seemed to have the largest possible confidence that the cancers would not return.

While investigating the methods of the hospital the writer learned that the treatment given there for cancers, tumors, ulcers and all skin diseases, is also efficient in restoring flesh and new skin over scalds and burns which appear to be otherwise incurable. There is no transplanting of skin, but the flesh is grown back by the Kellam method and skin is grown over the new flesh, so that even if a large portion of the flesh has been removed the cavity is filled out full, or almost full, and when the work is finished there is practically no scar.

In one case where the patient had a cancer of very large area on the body a large section of flesh, together with three ribs which were cancerous were removed. The entire opening was filled in with wholesome flesh and skin grown over it.

Such remarkable results are indeed astounding. It would be hard to believe them if the writer had not seen these things with his own eyes, and talked with the patients being cured.

This article is written for the reason that so much muck-raking has been done by writers desirous of securing publicity for themselves, and such writings have been published in so many muck-raking magazines which wish to secure, through sensational methods, extensive circulation, that a large portion of the American public is in ignorance of the fact that they can be cured of cancer.

As to the issue of whether the Kellam Hospital should keep this method secret, the writer has nothing to say. It may be that the Kellams are deserving of condemnation by those physicians and surgeons who disapprove of them because of this secrecy. It may be, on the other side, that such physicians and surgeons as refuse to send their patients to the institution where they can be cured because of the secrecy of its methods, and regardless of the efficiency of its methods, are also to be condemned because human life is worth more than any so-called professional ethical system. However, the writer does not decide, either for or against, either party to the controversy.

The Kellams take the point of view that as they have originated an efficient method of treatment, they have a right to its exclusive use. Cancer cases can secure the benefit of the treatment by coming to the hospital. Many physicians who are aware of the value of this treatment have themselves been cured in the Kellam Hospital, and they and other physicians send many patients to the hospital, while other physicians, holding that the Kellams should make public their method of treatment, refuse to send any patients to the institution.

We are not concerned, however, as to the ethics involved, but merely to give to the public the facts of the case, and these facts are sufficient to bring a glorious hope into the heart of every despairing cancer patient in the land. A visit to the Kellam Hospital is sufficient to make any one interested in the good of humanity thoroughly enthusiastic over the results obtained.

The institution is an attractive brick building, equipped in an up-to-date manner for comfort of the patients, and for sanitary treatment of cancers, tumors, old sores, and bad scalds and burns.

The address is Kellam Hospital, 1634 West Main Street, Richmond, Va.

venient, beautiful and commodious site on the summit of the Blue Ridge mountains.

(Concluded in next issue)

order of a Baptist Northfield in the South. Hence the Southern Baptist Assembly came into being a few years ago, and was located at a convenient, beautiful and commodious site on the summit of the Blue Ridge mountains.

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